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FOR



THE

Woman's Union Missionary Society of America

FOR HEATHEN LANDS.

VOL. 5.

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No. 1.

DURING the past year two new fields have been added to our mission stations, reports from which give greater variety to the pages of our little periodical. As we read from the pens of our representatives of these countries so familiar to us in the fame of ancient history, or romance of the East, how does a new light break over our associations or interest in them. We are apt to state our responsibilities have increased—shall we not rather say our *privileges* accumulate, when fresh opportunities are given us to be “a light to the Gentiles” and “to the isles of the sea.”

FOREIGN CORRESPONDENCE.

REPORTS FROM OUR MISSIONARIES.

INDIA--Calcutta.

Extracts from the Letters of MISS BRITTAN.

IMPROVEMENT IN HABITS.

I go once a week with each native teacher to the different zenanas to learn how they teach their pupils; but as we have over fifty native teachers this will take me more than a year if God spares me. They have each six houses under their charge, which they visit daily. We have three a day, for we only

visit each once a week, and then of course we stay much longer and review the whole week's lessons. - Yesterday I went with Louisa Raphael to the house of the woman whose photograph with her two children, I had with me in America. Her husband is a very enlightened man, a lawyer, who belongs to the Brahma-somaj. His children wear English clothes, or at least never come into our presence in any other dress. They always look so clean, with their hair neatly parted and braided like our own children, instead of being arrayed in the fashion of the young girls and women of this country. (Natives begin when the children are three or four years old to draw all the hair back from the forehead and tie it up into a knot behind, then all the loose hair that is combed out, is straightened and braided into a tiny braid about the eighth of an inch wide, and sometimes yards and yards long, and this is wound round and round the knot and all fastened together with silver hair-pins. These silver pins are put in, the first day the hair is arranged, but taken out at night ; the hair however is left often for three or four days without being taken down or combed out. This breaks and pulls out the hair a great deal, so that very many of the women have a large place as big as the palm of your hand in the centre of the forehead perfectly bald.)

These children recite in the babu's room, which is covered with a Brussels carpet, and has in it, a small harmonium, a centre table, plenty of chairs, several pictures, among them one which the mother has embroidered, and a handsome sofa-pillow of her work. When studying we all sit most pleasantly around the centre-table, with our books and work. Yesterday, on the veranda, outside the room, there were a number of flower-pots, with some beautiful flowers arranged very neatly. It does one's heart good to see these signs of improvement in taste and refinement. The mother at present cannot learn as she has been occupied with care of the sick. There are constantly so many interruptions in their studies, that it is utterly impossible ever to make good scholars of the women, but I am thankful that is not our main object. Our principal idea is, to teach them to read so that they may study the word of God for themselves. There are three children here learning, the two little girls whose picture I had, and a connection of the family

who has been staying some months with them. The two elder are reading the third English reader in Bengali. They study Grammar, Geography, History, and Bath's Bible stories. Louisa takes a great deal of pains with them. These belong to the second or written caste. I find that the most intelligent and wealthiest of the people now are of this caste.

OBSTACLES TO IMPROVEMENT.

At the second house I went to with Louisa, we had to go down a narrow gulley some three or four hundred yards, only about five feet wide with high walls and houses on each side. Half a foot on each side was taken up by an open drain into which all the filth from the houses was thrown, and the perfume exhaled was—well it was not *eau de cologne*! At length we reached the house, and going through a very dark, wet passage, came into a little court about twelve feet square. Here Louisa called out and was answered from above, that the Bo was very sick. Louisa called out again, the Burra Maam is here, (Burra means head or chief one.) Directly a woman appeared in the upper veranda and begged us to go up. There were some narrow brick steps about a foot wide in the court that led up-stairs. These have no shelter either from the sun or the rain, and are the only stairs by which you can ascend to the upper rooms. The verandas and stairs of these houses are terrible places; I cannot see how they ever bring up children in them, yet they seem to have very few accidents. These outer stairs are generally covered, particularly in the rainy season, with a short green moss, and during the rains this is always wet and slippery. They are always of brick, never more than two feet wide and without any balustrade or protection. I always go up them with fear and trembling. Two women met us at the top and led us into a little room about seven feet by ten, in which was a bed which took up the whole of one side; on it a poor young thing was lying very sick with high fever. This was Nistarenee, a young widow, about eighteen, and who has a little boy six years old. They are high caste Brahmins, and she is permitted to live at home in her father's house. This girl is one of our old pupils, has been well trained, and is quite a good scholar.

She has cast aside all her idols, and believes in the one true God, looking to Christ as her Saviour. Like many others, she can make no public profession, but before all in the house she acknowledges Christ as her Saviour. Two or three months ago, she asked us to allow her to open a school, and she has been teaching twenty children. In every school we make them teach Hymns, Bible Texts, "Line upon Line," "Peep of Day," and Catechism, and once a week the lady who superintends, comes and thoroughly explains it to them. I had hoped to see this school, but here was the poor teacher lying very ill. Her fever was so high, that I could only whisper a few loving words to her concerning the Great Physician. Louisa goes to this house to teach three Bos, or daughters-in-law English, for they are all good Bengali scholars. Here was one laid by, sick of a fever; the second has her husband very sick, with an illness which began with fever and delirium, but it seems to be settling into confirmed insanity. "And the third Bo, said I, where is she?" "Oh she has gone home for a few days to her father's house. The eldest child, a little girl of three years fell from this upper veranda a few days ago, down into the brick paved court beneath, and has very much injured her head, and as one of her uncles is a Doctor, she has gone home that the child might have the benefit of his advice." Of course there was no teaching in that house, you could only speak a few words of love and sympathy. But thus it is continually, ours is a work of faith and patience, we must sow the seed how and when we can, and leave the result. It probably will be months before all three of these women will learn regularly again. I am pleased to see how fond all Louisa's pupils seem to be of her.

PUBLIC OPINION AMONG NATIVES.

One of the reformers has been recently making many speeches, in which he calls upon the Government to institute zenana teaching; sending ladies into their houses who shall pledge themselves as the teachers in the government schools have to do, that they will simply give secular instruction, and not teach one word of religion. Some of the Babus are immensely wealthy, possessing millions of rupees. They wish their women educated, and yet

they want no Christianity taught, and though they are so rich they are not willing to pay a regular governess such as we have at home. Many might readily be found who would promise to teach no religion, but then the Babus must give them enough to support them. I find they want education free and yet without the Christian religion, so they are clamoring for government to establish schools. This however it will never do. It costs too much. This is why we gain access to zenanas now. They are beginning to appreciate the inestimable advantage of having their women taught, but they love their money too well to part with it. So, for the sake of their money-bags, they put up with our religion while all the time beseeching government for help.

I will give you part of one of these letters. "A Babu deserves the thanks of the native community for awakening public attention on the subject of Female Improvement. You ask whether there is anything in our religion or caste that can serve as a bar to the progress of education among the women of this country. I say decidedly not, but there are two great obstacles, viz : early marriage, and purda, and these must be removed ere there can be any substantial improvement. It will take years and years before a consummation like this can take place, but a beginning I am quite convinced can be made in both these directions, and we see signs about us showing that the initiative has already been taken. Every sensible man knows it is absurd to consider a woman educated, who can only do sums in rule-of-three. But that should not be considered the goal of education, and so young and grown up women should receive a systematic course of training even as young men do in their colleges and universities. Now the question is how best to promote this education. The Hindoo Patriot is right in saying the purda cannot and ought not to be torn in sunder all at once, but with due deference, he is not so just when he depreciates all government aid to educate the zenana ladies. In my opinion government, or no government, some organized agency must be set at work for the performance of the gigantic task of educating our wives, daughters and sisters. There must be, in the first place trained teachers ; without that, any beginning would be impossible. I honestly put the question, how many educated men are

there in Bengal and in other enlightened parts of India, who can and really do the work of teachers in their families? Decidedly not five in a hundred. Not that they always lack inclination and ability, but situated as by far the majority of them are, their working time being for the most part not their own, they really cannot do the work. Will not these men hail as a God-send any measure be it adopted by government or any one else which without violating their ancient prejudices can give them a happy and enlightened home." You see they want education free without religion, and yet it is so strange they sometimes acknowledge their indebtedness to the Missionaries. For instance, in one of the daily papers I saw yesterday this sentence from a native pen. "The subscriptions of Englishmen toward the Indian Missions amount I believe to no less than thirty lakhs (one hundred thousand—a lakh) rupees a year, and it is to these missions that the natives of India, primarily owe all the advantages which they are now increasingly reaping from education and their growing political freedom." Everything now that reverts to female education and elevation essentially bears on our work, and I do rejoice to see these constant letters on the subject, whether for or against. Agitate, agitate, anything is better than a dead calm, and I am sure good will come out of it. I do not believe the good Christians in England can have the least idea how much harm they did to mission work and the cause of Christ in India, by the way they treated one representative of the Brahma Somaj. The Brahmins now who pretend they love and admire the character of Christ, are the bitterest foes to Christianity. May God show to them a better way, for they are hewing out to themselves cisterns, broken cisterns that can hold no water.

Extracts of letters from MISS GHOSE.

VILLAGE SCHOOLS.

I HAD scarcely been to zenanas before I joined the American Mission, but had taught in a school of Christian children for two years; but having the language at my own command I had no trouble. I have four days' work in Calcutta, and one day in

R——, a village twelve miles south of Calcutta. We go there partly by train and partly in palanquins. A palanquin is a conveyance something like an oblong box open at the sides by sliding doors ; with two poles at the ends carried on their shoulders, by four men who are called palanquin bearers. We leave home about half-past six A. M., and return by half-past six P. M., which is a very hard day's work for India. I have a little school in a small village a short distance from R——, taught by a Hindu widow belonging to one of the highest castes, Brahmin. It is quite a pleasure to go there in spite of the hard work. There are about thirty-six children in the school, and they all know their lessons so well that I seldom have any trouble ; about eight or nine of the older girls can answer almost every question in "Peep of Day." I am now taking them through the "Line upon Line;" and they have reached the account of the birth of Moses. Almost all of them know the Lord's prayer and ten commandments perfectly. Kali's school seems to be pretty well known among some of the respectable Babus, who take great interest in native female education. She has had government inspectors to examine her school very often, and last year some Babus were so pleased with them that they sent twenty pieces of silver ornaments for the head, as prizes for those who answered best. After school is over, and the children go home, about ten or twelve Bos, or married women come to learn. After that I go to a house with two women, but I am sorry to say these are getting on very slowly. They say they have all the household duties to attend to, and they have no time to learn their lessons, but they are always very glad to see me.

LOSS OF INTERESTING SCHOLARS.

On Monday I visit in Calcutta a place to the north called Bang Bazar. I have at present only two pupils there, but expect more soon. One of my most promising Bos has gone away. She was not very quick at her lessons, and very often would not read on account of delicate health ; but she took a great interest in her Bible lessons. She told me one day, she would not stop reading till she had read the Bible and other religious books, and made me promise I would always go to teach her. She used very often to

say that the Hindu religion was false, and that she did not believe in idols, but that Christianity was the only true religion. She had a nephew, a boy of about fifteen or sixteen, who generally stayed in the next room, while I taught. He was quite interested in the Bible stories, and told his aunt to ask me for some religious books to read. I gave him *Pilgrim's Progress*, and told him I would give him Bible stories too when he had finished that, as I had none in the house at that time. But by the time he returned me the book, they removed, and now I have quite lost sight of them, as no one can tell me where they have gone to. I had another interesting little girl there, who died the beginning of June. She was married in March and had gone to spend a few days at her father-in-law's, where she was taken ill with fever and died in three days. When she was going I told her to take her books with her and study, or else she would forget all she had learned. I heard after she died, that every day she would read for an hour after breakfast, and if any one told her to put away her books she would say: "No, Ma'am will get angry if I can not read when I go back." Poor girl! she never came back. My other two pupils are also very bright, and I am quite fond of them and would not like to give them up for any others. We generally go out to our work in town about twelve o'clock, and are all home by six P. M. One of the great troubles in zenana work is the number of poojahs there are, when the pupils often do not read; but in spite of this I think the work is extending very fast.

Since I last wrote to you I have lost one of my best pupils. She had been learning for nearly a year, and although not very bright in her lessons, she liked work very much and generally did well. She took a great interest in Bible stories about Jesus, and remembered them very well. In the way she used to speak about religion, I firmly believe God had opened her eyes to the truth. Almost every week she would beg of me to take her away, she did not wish to stay in her house, worship idols and perform poojah, when she knew that it was wrong to do so, and she could gain no good by doing it. I told her she could be a Christian in her own house, which seemed to comfort her. One day some of her husband's friends told him she was going to become a Chris-

tian, and that the lady was going to take her away. He was so enraged that he gave her a beating, and has put a stop to her learning. He did the same a few months ago, so I sincerely hope he will allow her to learn again, when he is calmed down. She had grown so attached to me, that the day she expected me, she would sit at a window which looked out on the road until late in the afternoon, and if I were prevented from going, she would be so disappointed she would almost cry. Very often when I have been teaching in a house a number of their women come and sit to hear the Bible stories; some taking great interest, while others say I am corrupting the minds of my pupils. In one house especially, the Bo I used to teach was a lodger, and when I gave her the Scripture lesson, some of the others in the house used to make a point of coming in, and they would remember the stories much better than my pupil, and repeat them to me the next time I went. Now the Bo has removed to another house close by, and one of them a widow, still comes over whenever she can "to hear the nice stories she likes so much." The others, not being widows, can not come, but I visit them sometimes. It is pleasant to have others listen while you are teaching, especially when they seem to take an interest in what they hear; but it is very awkward when a number get together before you and make remarks on your face, etc., and ask questions which we would think very rude. The first question they ask is, "are you married?" I have scarcely visited a single house where they have not said I am a child.

Extracts of Letters from Miss Hook.

CONTINUATION OF JOURNEY.

OUR lives in this far-famed vale of Cashmere pass very monotonously. One entertainment is, looking at the various articles that the natives bring to sell. The great specialty of the country is the Cashmere shawls. Why we call them "camel's hair," I do not understand, for they are not made of the hair of the Thibet goat. The other productions of the country are precious stones, papier maché, and work in gold and silver. Some of it is very handsome and very cheap.

LIFE ON THE WATER.

A few weeks ago I accompanied my friends to the shawl merchants, and as I did not intend to purchase, remained on the boat and had ample time to make observations on the scenes about me. The water's edge was closely packed with boats, many of which are the homes of families, for here as well as in China there is a large water population. While these boats are near the shore awaiting passengers the inmates pursue their daily avocations, or lie down to sleep with a cloth over their heads to protect them from the sun. I was much interested in a group of four little girls, who were pounding wheat or barley in two wooden mortars. Two girls, each with a large stick or pounder in her hand stood by each mortar, keeping time as they alternately lifted and thrust into the grain. This is done to loosen the husk, after which, they put it into a flat wooden or stone vessel, and by tossing it up and down, separate the chaff from the grain. These children worked most happily, stopping sometimes to rest their hands, and break out in merry peals of laughter. They were much amused by my notice, and when I would make salaam to them they would be convulsed with merriment. A good-natured-looking woman sat upon a stone holding her baby and keeping her attention upon the children. But soon she rose, set her child upon the ground went to the group, and tried to take the stick from one of the little girls, but the girl was ambitious, and would not give it up, and a contest ensued, which resulted in the child conquering and the mother going back to her baby, apparently very well pleased with the result. Presently a water-carrier began sprinkling the street a little above them, for a wall ran close beside them, on the top of which was the street of the native town, and the water spattered down upon the girls. In an instant their bright smiles were changed to the most furious passion, and a torrent of scolding was launched on the offender, who was not in the least disturbed, but only gave them a glance, and continued his work; but I was glad to observe that he was more careful. These eastern natives have very high tempers; the slightest word will put them in the most violent passion, and the women with their voices pitched to a very high key scold in most

furious style. Long after I came to this country I could scarcely believe that no serious harm would come from so much noise, but that rarely happens. After expending all their wrath in a storm of abuse, they become the best of friends.

WOMEN IN CASHMERE.

I do not know where the idea that the Cashmere women are pretty originated, for I have looked in vain for them and been greatly disappointed. They somewhat resemble the North American Indians with high cheek bones, and in later life they become very coarse looking. In the hill-people, we notice some of the Mongolian look, as this is not very far from the borders of China. The men are really fine-looking and have very beautiful teeth, which they do not blacken as they do among the other Hindoos. As far as my observation goes, the Bengalis are the only beautiful women in India. The group of girls was the only cheerful object in the boat-picture; there was so much to make my heart sick that I could not restrain the cowardly desire of closing my eyes on this world so full of trouble and so ignorant of the true source of consolation. Oh! if Christ were here in body, would He not weep over this wretched heathen land, "where every prospect pleases, and only man is vile." I noticed a poor woman with dreadfully inflamed eyes, who impatiently tossed down her baby on the sharp stones, and then struck it with her fist because it cried. Two boys, perched on the muddy end of a step, were playing with real English cards in a very dirty condition. Constantly coming and going were women and girls with earthen water jars to fill, some of them so large that their slight frames bent under them, as they lifted them on their heads. Sometimes a man came with them and lifted their water-jars; but I noticed the one he took on his own head was not half the size of theirs. Poor woman! her sufferings are ten-fold where Christ is not believed and loved. Beautiful, wretched Cashmere! will the banner of the Cross ever float over these mountains and valleys? It is true that on the docks and in some streets of our large cities may be found as heart-rending scenes; but there the church and school bells constantly call them to leave their wretched haunts for a lit-

tle, and holy men and women are daily busy pointing them to a better land.

ALLAHABAD.

Extracts of Letters from MISS WILSON.

DISAPPOINTMENTS IN TEACHING.

I HAVE had to-day a great disappointment in hearing that one of my new pupils was going away, her husband having concluded to return to Calcutta. I gave her Miss Brittan's address, and hope she will apply to our "Home." A little later a brother-in-law of one of my pupils came in and said that he did not wish me to teach her any more, and when I asked him if she was under his authority he seemed surprised and said, "Yes, I am her husband's eldest brother." I then asked him if he would tell me his objection. He replied: "Do you not know that one woman left her home and became a Christian?" I said, "yes; but many leave their homes for a much worse reason than that." "Well," he continued, "you know we are all Hindoos, and must observe the customs of our forefathers." I asked if he observed them in all respects, and he replied in the affirmative. I then said: "If you were going to Calcutta to-day, would you start in an ox-cart, and spend six weeks or more on the way, or would you now take the railroad?" He could easily see the folly of his argument when I illustrated it in that way, but he could not be persuaded to let the woman continue her studies. She said after he left the room, that her husband did not worship any idols, nor did he care if the brother did object, he wished her to learn. However I think I will be obliged to leave her as the house is her brother-in-law's, and she is only staying for a short time. I gave her some little books and as good counsel as I could in my imperfect Bengali.

In the next house there was a new scholar in addition to the four who are usually present. She was a widow and had the protection of an old family woman servant; but still it was quite an undertaking for her to come about a mile from her home to learn.

SOWING BY ALL WATERS.

In purchasing some articles at a native shop I noticed the

merchant was a Bengali, though he spoke English very well, and was an educated man. I knew that none of us had taught his family, so when he brought my change I asked him if his wife was here, and he said, "yes." I asked if she could read, he said, "yes, in her own language." I then took up a very interesting little book, and gave it to him for her with my compliments. He thanked me and took it. A few days after I stopped again at the shop where I gave the book away, and the man said that his wife had sent her sincerest thanks, and was very much pleased with the book, that she and her sister had both read it with much pleasure; he added, "I would like to have some more of different kinds—not as a gift, I am very well able to pay for them, but I would think it a favor to get them even in that way." I sold him two that I had with me, and told him that I would send him a copy of the little magazine that I am taking for the women we teach here. Will you not pray that these may be the means of saving them through the belief in a living Saviour.

Dear little Ranee (*i. e.* a queen) quite encourages me by her progress in learning to read. I know it must be an effort for her to commit three pages in as many days, when she has not been in the habit of it.—Luckie, too, knew how to spell one whole page of short words, and knew the meaning of the English ones very nicely. Her mother's fondness for her makes her stay in the room, so she hears all the lessons, and invites three neighbors to listen too. I trust it may do them good. One day, Ranee said her lessons very perfectly, but just as she finished I saw that she looked pale and faint, and I asked if she had not been fasting, and then found that neither of my pupils had eaten a thing the whole day. They said that their physician had forbidden Ranee to fast. I told them how wrong it was for her to do it then, and when I left she was eating some rice.

INFLUENCE OF BRAHMINS.

I have seen an illustration within a few days of the influence of the priests of Hindooism on the minds of the people. A widow who was quite advanced in years, lost three of her grandchildren, within a few days of each other. She consulted the priests to know what to do, as it was evident that the gods were angry with

her. The result was that she was obliged to go on a pilgrimage to Allahabad, to have all her hair, even her eyebrows shaved off, and to give a very large donation to decorate some idol temple. I could not help thinking, that if she had spent the money in getting her children a comfortable home in a healthful locality, it would have been more effectual in saving them. I find that many of my women have friends to whom they repeat what is read and taught them, and in this way we may all hope to have some influence even, on those we will never see : but it is very discouraging to have so large a proportion of those that we teach still unconverted and indifferent, and to have none who can become professing Christians unless they have made up their minds to leave husband, children, and all friends. Pray for us that God may direct us aright and give us fruit. I have visited the school where Miss Beatty labored so long a time ; it is a very well conducted school now, but I heard them say that it takes three to do the work which she accomplished alone.

CHINA--Peking.

Extracts of Letters from Miss Douw.

My teacher is usually with me from ten till one and a half in the morning, and two hours in the afternoon. Before he comes we have Chinese prayers in the domestic chapel where the school girls and servants all meet. We sing a hymn together, read a chapter in the New Testament, each in turn reading a verse, after which a prayer is made by one of the missionaries or native helpers. Twice in the week four little boys who have been gathered as the nucleus of a day-school, come in and recite what they have learned in the intermediate time, and I talk with them a little. On Saturday afternoons I teach two women, one the mother of the watchman on the place, the other from outside. They are both very ignorant, and I tell them the simplest truths, illustrating with Scripture pictures. They seem interested, though without the signs of heart-work we could desire to see. Sometimes, in the evening, one of the women in the compound comes in to read with me. I usually explain what she does not understand,

and we often have a prayer together before parting. The woman is a professed Christian, and I hope a true one. She seems to be growing in grace, and has lately taken part in the weekly meeting which Miss Porter has, for as many of her school girls as choose to attend. This week, in the temporary absence of Miss Porter, I have heard her school-teacher read, and it is wonderful to see how ambitious she is. Yesterday she read all the afternoon, and wanted to come again in the evening. She listens with great attention when the truth is explained, and expresses her desire to follow Christ. One of Mrs. Bonney's scholars has lately shown some susceptibility to religious truth. Pray for her that she may prove one of our first fruits. On Sabbath mornings I have a small class in Sabbath school, and in the afternoons talk to the little boys of whom I have spoken. I trust you will not despise the day of small things.

MARRIAGE CUSTOMS.

When young people in China arrive at the age of fifteen or seventeen, a mediator is employed to make proposals between suitable parties. Oftener, in families of the better classes a friend arranges the matter, lest the lad or maiden have some blemish or deformity which the professional go-between should not mention, fearing the loss of his compensation. The first advance is made by the lad's family, who send the entrusted person to propose marriage. If the parents are in favor, they write the age of the girl, giving the year, month, day and hour of birth, and send it to the other party. They in return send the young man's age, accompanying the document with presents of silver and gold head ornaments. This ceremony is called espousing, and is regarded almost as sacred as marriage. A note is afterwards written by the gentleman's family on a long strip of red paper, naming the time of the wedding, and is accompanied by presents of wine and geese—the latter an emblem of faithfulness. Swallows were formerly used, and the idea taken from their sure return, Spring by Spring; but owing to the difficulty of obtaining them at all seasons, geese were afterwards substituted.

A month before the wedding, presents are again sent, consisting of live ducks, fish, geese, baking pigs, lambs, together with

casks of wine, various kinds of cakes, salt, tea, flour, a sweet-smelling fruit, betokening a worthy name ; the roots of the lily, which are eaten here, signifying mutual love, and other fruits, all typical of peace or good fortune. These are displayed on tables, or in sets of red boxes, and carried between two men—the number depending on the wealth and disposition of the sender. The eatables are used in merry-making, or are sent to the friends of the bride elect, who in turn are expected to send presents at the time of the marriage. Accompanying these articles, and also exposed to view, are pieces of rich clothing, dazzling ornaments of gold, pearl, etc., and material for bedding, which the ladies' family are expected to have made up, and which together with the espousal trinkets are to return with the bride. The day before the marriage, called flowry-candle day, the ladies' family send her outfit to the house of her husband, consisting of large wardrobes, tables, chairs, and smaller articles of furniture, also large red leather trunks filled with various clothing for the four seasons, bed and bedding, hangings, curtains, clocks, vases and various room ornaments, including all that is useful and beautiful. These are placed in the new house of three divisions, which has been provided for the young couple and arranged in anticipation of their arrival. At the appointed time the happy and expectant youth has in readiness the paraphernalia for the wedding procession, and the red sedan chair, canopied with rich embroidery and highly ornamented with silver bells, in which he is to bring home his wife. The procession starts, eight men carry the empty sedan, the groom follows in a green colored one, or on horseback, accompanied by four young men who play the grooms-men, and ride either upon horses or in carts. His dress is a long gown and oversack richly embroidered with dragons and other animals ; an embroidered square or breast-plate shews his title, and a red scarf crosses over his chest. On his head he wears a hat surmounted by a white button and two gold pins, perhaps a foot long, on either side. Arrived at the lady's house, four young men come out to meet him, and now assuming the title of groom he is led into the presence of the bride's father, to whom he gives *kin-tou*—a ceremony performed by falling on the knees and striking the heels

three times upon the ground. He is now invited by his father-in-law to be seated together with his grooms-men at a table laden with fruits and wine, but of which at present they are not to partake.

The bride, in the meantime, is within, being dressed. Her hair is put up in the most approved style, and a richly ornamented crown of gold bound round the head. A robe of red silk finely embroidered adorns her person, and is crossed by a jeweled girdle hanging loosely from loops on either side. A thick square of red silk is finally thrown over her face and neck, and proves a most effectual veil to the most daring curiosity. Pressing to her bosom a fine vase of gold, silver or copper, she steps into the sedan, which is quickly closed, and she is carried to her new home preceded by the procession already mentioned, composed of numerous beggars arrayed for the occasion in more or less costly gowns and hats, but betraying beneath their tattered and dirty condition; these bear lamps, flags, tablets, embroidered canopies, etc.; walk in pairs, one on each side of the road at scattered distances, and precede the chair from half a mile to a mile, subject to the orders of a drum-major, dressed like a monkey, in a red cloak and pointed cap, and carrying a gong, which he strikes with importance as he issues an order. A band or two likewise discourse hideous music to the untrained ears of foreigners, but to the initiated, who shall say there is not melody in gongs?

On the arrival of the lady at the gate, a string of powder crackers is set off to clear the air of evil spirits, and the chair is borne into the court, where the bridegroom also shoots three arrows before the bride to kill any remaining spirits who may seek to bring disease or trouble. Two married women who act as brides-maids, now step forward, take down the curtain of the sedan, and assist the bride out. She is joined by her husband, and the married couple stand together facing the north—their attendants ranged on either side, and *kin-tou* first to heaven, then to the earth, the groom worshipping for both, and the bride standing still supported by her aids. This ceremony over, the groom takes the ends of two scarfs of silk, one of red and one of green, and leads the bride who holds the other ends into their apart-

ments. Here he bows to the bed, then to his bride, who returns the salutation by shaking her own hands. Both now get upon the bed and sit opposite to each other; the brides-women lay the bottoms of their garments close together, and empty the contents of the vase which the bride carried—consisting of small ornaments of precious metals, pearls, gems and specimens of the five principal grains, between them, to see who shall obtain the greatest treasure. After this the groom descends, and the brides-women uncover the bride's face, and uniting two wine cups of jade-stone by five colored silk threads, fill them with wine, and put one to the lips of each of the new couple. Having drank a little, the cups are reversed, and each again partake. Some maccaroni, which symbolizes long life, is also eaten with cakes. The couple are then led before the ancestral tablet, where both worship their ancestors, next *kin-tou* to the groom's father and mother and the elders of the family, receiving in return the salutation of the younger part.

On the fourth day the bride's family send two sedans, one red, the other green, for the young couple, inviting them to a company called "the return feast," consisting of the near relations of the bride. On entering, they first *kin-tou* to the ancestral tablets; then salutations are exchanged with all, and the guests separate, the ladies following the bride and the gentlemen the groom, to different apartments, where their time is spent in congratulations, gossip, sipping wine, and making merry. In the evening, after partaking of refreshments, the married couple return in their chairs, and all ceremony between the houses is at an end.

Extracts of Letters from MISS NORTH.

RAIN IN THE CELESTIAL CITY.

I HARDLY realize that I am in the capital of the "Celestial Empire;" and if you could take a look about it, I fear you would wonder why it was so named, as almost its only redeeming quality is the beautiful trees scattered here and there. You would find it a pleasant relief to look away to the beautiful heavens, and see the same sun, moon, stars, and rich clouds that you have always seen. We are now having our rainy season, which lasts for sev-

eral weeks, and then we have almost no rain for a year to come. We have had so far an unusual season: the Chinese say the most so for eighty years. It poured for ten days with scarcely a peep of sunshine, occasioning a good deal of suffering among the poor. The mud walls have tumbled down in many places. The water stands in great pools about the uneven streets, making cart-riding a severe as well as dangerous exercise. Two persons were drowned the other day, by being overturned in one of these places. This would be an unheard-of thing in the streets of a great city at home; they would be quickly rescued; but here, the people are very moderate in all they do, and are superstitious about helping a drowning person. We had a fine rain in June, much earlier than usual. The Emperor considered it in answer to his prayers to the gods, so very early one morning he went with his retinue to the temple to return thanks. We are told that whenever his majesty passes through the streets, the people must all retire out of sight, as unworthy, I suppose, to occupy it at the same time with himself. I was glad to hear that he was disposed to be thankful to some one. Is it not a better spirit than to receive blessings as many do in a Christian land? I have not seen the wonders of the city yet, but there is very little of grandeur even in the finest temples. Everything seems to be in a crumbling condition—even the gods. There seems to be more of atheism than idolatry. A temple was lately sold to the Methodist mission here, to be changed to a place of Christian worship. Of its numerous idols of different sizes, those of mud were buried, and the wooden and gilded ones were allowed to the purchasers. This looks encouraging, and the people must soon be ready for something. Shall we leave them to the Catholics, who are diligently at work, or to the Mahometans, of whom there are 200,000 in this city alone? Nay, let us pray the Lord of the harvest to prepare some of you for the work, and send forth more laborers.

ECLIPSE OF THE MOON.

We lately had a fine view of an eclipse of the moon. At the same time we heard a great drumming in the distance. It was an effort of the people to frighten by noise the "heavenly dog" that was trying to swallow the moon. As the shadow passed off,

and the moon was as bright as ever, no doubt they exulted in their success. The more intelligent part of the people do not believe this. They have many superstitions, of which I will write at another time.

EXCURSION.

On the Fourth of July several of us enjoyed a little celebration, which was quite unlike the day at home, especially as fireworks were left quite out of the programme. We took provisions and some little U. S. flags, and went in carts out of the city to the canal. There two or three were waiting for us, with a covered boat, with a large flag waving over it. We had a fine sail towards Tung Chow, but dared not go too far, lest, on our return, we should find the city gates closed against us for the night. Those of us who could talk improved the opportunity to teach the wondering crowds of people who gathered wherever we stopped. We sold quite a number of good books. Scores of boys would plunge in and swim after us, begging. We noticed one of them making singular use of his queue. A good-sized tub was fastened to the end of it, and so closely followed him as he swam. I have seen the queue used to whip a dog. On our return towards home, we stopped to visit a cemetery. Though the grounds were very extensive, they contained but a single tomb of a princess. It was a large dome of brick on a raised ground. It looked old, and was without beauty. Near the entrance of the cemetery was a building, containing a stone turtle about twelve feet long, having a slab perhaps fifteen feet high resting on his back.

SIMILAR FRUITS.

The fruits we have here are like those we have at home at a later season. For some weeks we have had fine apricots, also very large peaches, though not so rich as those at home; also plums, musk and watermelons. We see many of these last exposed on the streets for sale, already cut up in convenient pieces, waiting, amid sun, dust, and flies, for any hungry customer who is not fastidious. These fruits are brought in from the country on donkeys or camels, which are used for burdens, coal, etc. I met one day one hundred and fifty of them in different detach-

ments, walking in Indian file, attached one to another by a string from the nose. I noticed a very small boy leading several of these great animals by a small string. For some weeks in the Spring they look very rugged and beggarly, while shedding their coats, preparatory for hot weather; and again, as cold weather comes on, they look quite princely in their winter dress.

ATHENS—Greece.

Extracts of Letters from MISS KYLE.

INTRODUCTION TO WORK.

I HAVE been in Athens now five weeks; and, for a commencement of my work here, I found a school had been commenced in my behalf, mostly of Cretans. I like the appearance of the native teacher, but cannot communicate with her, except through an interpreter. I go once a day to the school and give a lesson in English to ten of the most promising. This is partly to become acquainted with them, but largely with reference to future workers. There is so little in Greek to help one, that I wish all who may become Christian workers to have access to our noble English literature. The children are attentive and very kind—expressing their interest as they can by smiles and such patient efforts to understand my imperfect directions. I suspect they say "*malista, malista!*" (yes, yes) sometimes, when they do not quite understand. They bring me bouquets of the sweet acacia, and I frequently see one hidden away under an apron when I have already two or three in my hand.

SABBATH EMPLOYMENT.

We have opened a Sabbath-school in the same room. I am always present, then, but can do nothing as yet. The second day several brought me flowers, and I made that a text for a few remarks through Dr. Kalapothakes. I told them why I loved flowers, what they say to us of God, what God says to us through them. Then, I mentioned other ways in which God speaks most plainly to us in His word, and added, that, although they could not all bring me flowers, they could do something that would

please me still more—learn something from His blessed word and recite it to me the next Sabbath before the whole school. As a result, twelve recited very perfectly last Sabbath. Doubtless, they were those who can read with ease; for they have not good elder sisters and mothers to teach them at home. I have the nucleus of an English Bible-class on the Sabbath—four at eleven A. M., and four at three P. M. It would be more interesting if I could combine them, but they are so engaged that they cannot all come at the same hour. Those at eleven o'clock are nursery governesses. They are sadly in need of some religious instruction, and I may thus reach Greek homes. If all the English Protestants in Athens were earnest Christians, we should need no other missionaries. But it is hard for real Christians to keep up the life of God in the soul with no helpers; and, much more danger is there for those who know not its power to maintain any interest.

VIEW OF THE WORK.

I have been asked if I would give lessons in English in a school. No offer has come to me, but inquiries have been made. I spend several hours a day in study, and feel that to be my principal business now. I hope you will pray very earnestly for Greece, and very specially that God may permit me to do something here for the good of those Greek girls. The civilization of which they are proud is a very shallow thing after all, without the power of a vital Christianity. The more intelligent men feel that there is a great want in their educational system; but, one could hardly expect them to see, in what it consists. However, they are ready to sustain a good school, and soon we intend to have systematic visiting to learn the wants and the feelings of families. We must all look constantly to the Great Master, whose work it is. I only pray He will use me in His service. I shall have great hope when I learn that the prayers of Christians are concentrated on this field. We need here revival influences. There is much intellectual perception of truth, but we want the power of the Spirit to touch hearts and make them ready to sacrifice all for Christ. Pray for us to that end.

Reports of Bible-Readers and Schools.

CHINA---Tungchow.

Extract of a Letter from MRS. CRAWFORD.

GOD is often better to us than we have faith to hope. When I wrote you last, I saw very little prospect of having for years to come a woman to aid me in the Gospel. I still have not such a one as I would wish, yet one who does a good deal under my close inspection. The Chinese women—and I suppose it must be so in all heathen nations—have not the self-reliance and energy of character that we could wish, and must for a long time lean upon others. Last Summer two women in our family were baptized, both of whom had already been learning to read. One of these women, fifty years of age, occupied the position of under-housekeeper. I now propose to have her spend most of her time in helping me in the Gospel. She has already twice read through “Peep of Day” and the hymn-book, and is now reading the Gospel of Matthew, which is more difficult. She has also quite a good knowledge of the Old Testament. I shall have her sit in my Chinese reception-room, to teach women who come when I am out, aid in the school, while she may go out once or twice during the day to teach the neighboring women, particularly those I am in the habit of visiting, that I may know how faithfully she performs the work I give her.

You will be pleased to hear that Mrs. Holmes’s school for girls is doing well. Lucy and Martha, supported by your contributions, are among the brightest of them ; indeed, I think none of them equal to Lucy. Although she is good looking, and her eyes are remarkably large, black, and lustrous, I speak particularly of her mental and moral traits. She has learned over a thousand characters, and read through the hymn-book and “Peep of Day.” When she went home, twenty miles distant, to spend the New Year’s vacation, her neighbors came over in flocks to see “the girl that could read.” She read and explained to all that came, and her mother and aunt became deeply interested through her

teaching. We visited her. Her home is one of our out-stations, and the people looked wonderingly at her as she stood by my side with her hymn-book, and joined with her clear, silvery voice in singing praises to God.

Since writing the above, Lucy's father has come in, preparatory to our Communion to-morrow, and says the interest manifested by her mother and aunt increase; that they now pray in secret, and are learning hymns. But for the bad weather, the mother would have come with him to-day to receive instruction. The aunt has expressed her determination to become a Christian. We have long looked in vain for an interest in Divine things to spring up at this station, and trust that this is the beginning.

The wife of one of our brethren has just come in from that neighborhood to receive religious instruction. She will probably remain for two weeks; and Mrs. Kwo, the woman mentioned above as my helper, will give her daily lessons under my supervision. Her husband has come up to join a theological class which Mr. Crawford is to organize on Monday, and prevailed upon his wife to come up and give herself to the study of Divine things. Besides this young man, there are five others, who wish to study for the ministry. None of them are to receive pay. They study a given portion of Scripture and write essays upon it at their own homes, and are to come up twice a year to recite and receive more minute instructions. These brethren, while pursuing their daily occupations, are doing a good work in labors upon their fellow-countrymen.

It is too much to hope that all of them will ever become ready to be ordained, but we hope some of them may. They do not look forward to receiving any money as preachers employed by us, but will build up churches from the heathen, of which they will become pastors, supported by their own churches.

BURMAH---Bassein.

Extract of a Letter from Miss HIGBY.

I RECEIVED this morning, through dear friends of our Society, a remittance, and we rejoiced over it, as a promise that we should never be left destitute of means for carrying on our work. I could,

with more time, write you pages of our dear noble girls, who leave their friends and homes, and go among strangers as Bible-readers. One in particular I remember, who went to a village where a fearful disease prevailed, and has remained there, without hearing from her home, or from me, three months, suffering much—I should say *enduring* much from the jealousy and dislike of those who envied her. She has kept up a school of twenty-five girls in this village, where they have had no school before. These girls teach among the heathen villages six months in a year, and then return to us to study the other six months, if we have funds to receive them. We like best to apply the help given by churches and Sunday-schools at home to the support of our young women who go among the heathen as Bible-readers and teachers. In many places where one family or more have become Christians among an entire heathen community, they will receive one of our dear pupils, give her board and a place to teach, and her good example and influence are felt widely among all that community. These are the cases we love to help. \$20 or \$25 will clothe these earnest Bible women for the year, and they give their time to do "God's work," as they always say of mission work. I cannot speak too highly of these earnest, pious Karen girls, and their influence among the heathen. Our Pwo Karens are working to the full extent of their time and ability among the heathen, and, being heavily taxed, we feel the Government ought to help their schools. But some new and impracticable theory of educating the people through the Burman priests has diverted the money our poor people used to receive, so they keep up their village schools out of their own resources; and we try to help them in this central Normal School, which has always had Government aid until this year. We were greatly discouraged: our poor people had done all they could; and we felt we must refuse to take any but those who have proved themselves our most efficient workers. My heart ached at the thought of sending back forty or fifty earnest pupils, who will be a power among their villages in a few years to come. We had talked and prayed over it, and God has begun to answer our prayers. Our school will open in three weeks, and we have funds to begin, and a bright hope for the future.

HOME DEPARTMENT.

QUARTERLY MEETING.

THE last quarterly meeting of the Society, was held Oct. 18th, in the conference room of the Church of the Pilgrims, Brooklyn, too late to be reported in our last number. We cannot, however, forbear a brief allusion to the exercises, the memory of which still abides most pleasantly in our hearts. The letters of Mrs. Pruyn, from Japan, were full of courage and hope, and seemed but the echo of her words of faith and Christian love, which we heard from her lips, so few months since, beneath this same roof. Mrs. Van Lennep contributed greatly to the interest of the meeting by describing the condition of the women and girls of Syria, the land of her birth, and of many years of missionary life. In this as in so many other Eastern countries, woman's lot is most sad. Despised as an infant, neglected as a child, valued only as a means of profit by selling her in marriage, she spends her life in constant fear and subjection. As an argument why, in this land at least, Christian institutions should own their premises, it was mentioned that popular prejudice will often prevent sending the children to a school which occupies a hired house. Such a school is called derisively, "a school on wheels," and though offering superior advantages, yet for this reason is passed by.

The remarks of Rev. Mr. Pentecost, of the Hanson Place Baptist Church, were peculiarly adapted to strengthen our faith and encourage our hearts. The selection of Scripture was from Mark 16 : 3, 4. The loving women who went to the tomb where lay the body of Jesus, to perform the last sad office of embalming, knew of but one obstacle in their way, "And they said among themselves, who shall roll us away the stone from the door of the sepulchre (for it was very great), *and when they looked they saw that the stone was rolled away.*" No human power had done this ; an unseen, Almighty hand had interposed in their behalf, and their anxious hearts were stilled. How often now, in our Christian

work, does a stone that is "very great" seem to bar our progress? How do ignorance, and superstition, and heathen idolatries rise to oppose our efforts to carry the gospel into the world. Let us not be dismayed; the same Divine power is even now at work among the nations of the earth, by its own method preparing for the final triumph of the doctrines of the Cross, and no effort that is prompted by faith in the now risen Saviour shall be in vain. Let each one who would with Mary fall at His feet in blissful adoration, heed His words to her, "Go, tell my brethren," and find in active labors for Him the noblest expression of gratitude and love.

C. A. E.

MISSION BOXES.

The Philadelphia Branch sends the following communication from Miss Brittan on receipt of a box donated by them and packed by Mrs. Earley.

First, let me say, do not send us a box unless a list of its contents shall be forwarded before the box arrives. The Custom House now declares they will confiscate all boxes when the owners cannot tell the contents before they are opened. Last week suddenly I received a notice from a shipping firm here, that on board of a vessel there were three packages for me, and if I did not come and take them, they would be confiscated. It was a very hot day, but I had to go from place to place to secure the boxes, as I had no list of contents. Here it is not like doing anything at home; where you have to go to one gentleman at home, you have to go to twenty Babus here. I almost gave up in despair, but at length remembered I had a slight acquaintance with an English collector at the Custom House, and went to him and implored his aid. After some time he told me I could not get them then, but if I would send a servant to-morrow, he would have them for me. The next day they came, but the man had had much work to get them, and a great deal to pay on them. Now all this would have been avoided if the dear ladies who packed the box had only sent me previously a list of articles with their cost. Now I have told you all the *trouble*, let me tell you the delight it gave us. As many as fifty persons were made happy by it, so it was worth a little trouble. The big doll we shall give at Christmas to the best girl in our Orphanage. The candy was delicious; you cannot imagine the number that a feast on it. The scripture pictures are the very thing.

MISSION-BAND DEPARTMENT.

A LOAD OF BRICKS.

“SEE, what I will do in the morning!” So thought a little boy to himself, as he lay in his snug little bed, about ready to fall asleep. He had heard his father, the minister and the neighbors talk a great deal about a new church; a long time, he had heard that one ought to be built, long enough it seemed to him to build one, but still nothing was done. In fact he had heard it said lately that maybe they would not have a new church after all. Perhaps he did not like the old meeting-house, and fancied he should like to go to church better if they had a new one; at all events he gave his mind to the subject and resolved to *do* something. The next morning he rose very early, intent on carrying his plan into execution. Whether he consulted with any one or not we do not know, but we doubt not he had learned the verse: “Let not your left hand know what your right hand doeth,” and thought it was best to go by himself, believing that he was doing right. Very happy he felt as he trudged along to the minister’s house, although when he reached the door, it was so early that the good doctor had not come down stairs. Soon, however, he appeared, and his youthful parishioner delivered to him a load of bricks which he “had brought to build the new church with.” In a wheel-barrow three times the size of the little boy, lay *two bricks*, the beginning of the new church, and as he returned to his home, cheered by the kind words of his pastor, we are sure that he felt, that doing was better than talking. As the doctor went into the street he said to every one he met, “The church will be built; the first load of bricks is on the ground,” and before our little hero was much older, he had the pleasure of seeing the church finished, which he began.

This Missionary Society does not wish to build a church, but it does want to build a Children’s Home in Japan. In our Christian land, homeless children are kindly provided

for in many ways: the religion of Jesus teaches us to "Feed the lambs." But in that distant land, where Jesus is but little known, there are many children left untaught and uncared for, who will grow up to lives of sin and wickedness, unless *we* do something. Ladies who have gone there to try to save them, write to us, that the first thing they need is a "Home." How pleasant it would be for each member of our Mission Bands to help build this house! We hope you will do as the little boy, of whom you have just read, and make a beginning promptly. Remember that it is brick by brick, nail by nail, little by little that the house is built, and that if you can help *only a little*, it all will find a fitting place. Let each of our young friends consider what the work is, and decide what she will do. It is true you can not give the material; but you can ask of your kind friends the money, to buy something which is necessary to make a house complete. And when the news comes to us from far across the Pacific, that the "Children's Home" is finished, we are sure it will afford great pleasure to each little helper, that she shared in the good work.

C. A. R.

THE WOMAN WHO KILLED A CALF.

Nor long ago, while going to my work, I had to walk down a long lane, and was much pained to see a woman wailing most piteously. She was closely veiled in a pure white chudder, which had only a little opening, so that she might see her way along the streets. On going near her, I asked her what was the matter, but received no answer. One of the passers-by saw me question her, and told me that she was an outcast, as she had accidentally killed a calf. It seems she had put a kind of grain used as food in the sun to dry, and this calf went to eat it. She struck it for doing so; the blow must have been rather severe, as the calf died from its effects. You may know that the cow is considered a sacred animal by the Hindoos; so of course this poor woman was guilty of a great crime. The Brahmins, or priests, hearing what she had done, put her out of caste till she had raised a large sum of money, which must be obtained through begging. She was also to go on a pilgrimage to three or four different cities; bathe at a certain place, then return to her village, and with the money she had collected, give a grand feast to all the Brahmins in the city. Only when she had done so, could she be received back into her caste, and forgiven of her crimes. I was so shocked while looking at the woman to find the tail of the calf tied to one end of her veil. It was indeed very sad to hear her pitiful cry, "I have killed a calf; I have killed a calf." Sometimes the whole neighborhood hoot her away, for having done such a dreadful thing. J. THOMAS.

NEW LIFE MEMBERS.

Mrs. Joseph A. Wright, by Miss Mary H. Drake, New York.
 Miss Grace Uthoff, by Mission Band "Little Women," Baltimore, Md.
 Miss Allison D. Williams, by Mission Band "Little Women," Baltimore, Md.
 Mrs. E. B. Bigelow, Boston.
 Rev. Mr. and Mrs. E. T. Corwin, by Millstone Aux., Millstone, N. J.
 Miss M. M. McKissack, " " " "
 Mrs. S. L. Barnard, by Griggsville Aux., Griggsville, Ill.
 Master James B. Dunn, by Mrs. Ruel Baker, Boston, Mass.
 Mr. Thomas Caswell, by Mrs. Lydia Dunn, Boston, Mass.
 Mr. Reuben Crooke, by Mrs. Maria Bishop, Boston, Mass.
 Mrs. Sally Perry, Boston, Mass.
 Mrs. Louisa Smith, by Mrs. Augusta H. Chapman, Boston, Mass.
 Mr. Morgan L. Barnes, by "Lillies of the Valley," Binghamton, N. Y.
 Mrs. P. J. Bomann, by "Hutchins Mission Band," Brooklyn, N. Y.
 Mrs. S. Cutter, New York.
 Mrs. G. B. Woodford, Newton, N. J., by "Kardoo Band," of Tarrytown, N. Y.
 Mrs. Kate G. Townsend, by "Fairton Union Mission Band," Fairton, N. J.
 Mrs. C. B. Durand, by "Chase Band," Hackensack, N. J.
 Mrs. Samuel Baldwin, Newark, N. J.
 Miss Isabella Allen, by Mrs. Richard L. Allen, Summit, N. J.
 Miss Sarah Weed, of Philadelphia, Pennsylvania, by "Sarah Weed Band," Columbus, Ohio.
 Miss Sophie McKee, by "Sarah Weed Band," Columbus, Ohio.
 Mrs. John L. Gill, by "Sarah Weed Band," Columbus, Ohio.
 Mrs. Delia Loring, by "Mary Loring Mission Band," Columbus, Ohio.
 Miss Daisy Buckingham, by Mrs. C. P. Buckingham, Chicago, Illinois.
 Rev. Robert Laidlaw, by "Annie Wormley Band," Columbus, Ohio.
 Mrs. J. J. Ferson, by "Lizzie Morris Memorial Band," Columbus, Ohio.

LIFE MEMBERS OF KENTUCKY BRANCH.

Mr. Henry Mourning, Springfield, Ky., by two Springfield Bands.

NEW MISSION BANDS.

"Fairton Union Mission Band," Fairton, N. J., Mrs. M. J. Sheppard, Sup't.
 "Mary Loring Memorial," Miss Jennie Sullivant, Treas., Columbus, Ohio.

DONATIONS FOR MISSION BOXES.

We gratefully acknowledge a box sent to Miss Brittan Nov., 1870, by Phila. Br., packed by Mrs. Earley.—Through First Pres. Ch., 1 bundle containing unfinished fancy work, slippers, mats, patterns, etc.—Through Westchester Aux., per M. S. Dixon; 1 bundle and box containing zephyrs, patterns and variety of beautiful and useful articles.—Through Mrs. Peter Stryker; zephyrs, over-shoes, 6 infant's dresses, lace articles, 3 dolls, 3 cushions with worsted embroidered cloth slippers, 12 pairs socks.—Parcel from lady through Miss Wetherill, containing 1 large sized knit shawl, 1 zephyr sack, 2 embroidered hand fire screens. Box containing bead work, babies' sacks, ribbon, needle-book, 2 small caps, silk embroidered bag, dolls and penwiper, etc.—Materials for cushions, zephyr articles, penwiper, 2 doz. dolls, (small) parcel of books, cards, pens, paper, etc., 1 large doll dressed in walking costume, from Miss Steele.—12 doz. illuminated Scrip. cards, from Miss M. A. Longstreth.

Contents of Box sent to Smyrna, November, 1871. From Rochester Avenue Mission Band; 12 dresses, 5 aprons, 27 under garments, 4 skirts, pieces of delaine and calico.

From a class of girls in Rochester Avenue Mission S. S. 9 pin cushions, 5 tidies, 5 pairs mats, 3 dolls, 12 handkerchiefs, 6 needle books, 4 pairs babies' socks, packages reward cards, 7 pocket pin-cushions, 5 pieces of decalcomanie, 12 spoons of cotton, crochet needles, etc.

From Bedford "Light Bearers," Clove Road Ch. 12 chemises, 5 shirts, 9 skirts.

Donation from a Western Fair. Sofa cushion cover, salmon colored merino jacket, 2 pairs reins, 2 calico dresses, 2 dress skirts with material for waists, 2 linen collars, 3 knitted wash rags, 3 tidies, 2 pairs babies' socks, 2 pin-cushion covers, 4 pairs mats, 3 small pin-cushions, 6 bundles of lamp lighters, 2 paper folders, decalcomanie, 13 pen wipers, 23 dolls, 8 paper dolls, 2 lamp mats, 2 pairs cloth slippers, 2 cravats, 2 stamped mats with braid, worsteds and piece of canvas, stamped bands and embroidery cotton. 6 small flower pictures and walnut frames, pair mittens, box of shells, bag of beads, postage-stamp album, small book, "Scenes in Europe," package S. S. lesson papers, bundle straws for frames, Afghan for doll's carriage, worsted handkerchief case, knitting needles, pieces of silk, merino, calico, canvas, etc.

From Mrs. Nathan Lane to Emma Josephine Lane. Bundle of clothing, doll, work box, candies.

Box for Mrs. L. E. C. Starr, from "Davidson Bd.," Elgin, Ill., of homeopathic medicines.
 Package from Mrs. D. C. Enos, of the "Church on the Heights," Brooklyn.

RECEIPTS of the Woman's Union Missionary Society, from Oct. 1, to Dec. 1, 1871.

Auxiliaries and Mission Bands.

CANADA.

Kingston, "Evy Hamilton" Mission Band, per Mrs. Clark Hamilton: Mr. H. Hamilton, 3, Mr. G. Hamilton, 2, Miss M. Hamilton, 1, Miss F. Hamilton, 1, Mr. G. A. Kirkpatrick, 1, Mrs. G. A. Kirkpatrick, 1, Miss Lizzie Hamilton, 1, Mr. Clark Hamilton, 4.50, Mrs. Clark Hamilton, 5, Miss Dyckman, 50c., also per Miss Marie Nixon. 5. and 75c. for Kardoo—all for support of "Evy Hamilton," in Smyrna\$25 75

MAINE.

Hallowell, Ladies of Hallowell, added, for Bible-reader..... \$5 00

VERMONT.

Manchester, Mission Band at Elm House, per Mrs. Jacob Le Roy ... \$5 00

MASSACHUSETTS.

Boston, Boston Branch, Mrs. E. B. Bigelow, Treas., (see items in Annual Report).....747 49
 Also through Boston Branch, Mrs. J. D. Richardson, Coll'r 29 00
 Also Mrs. Horatio Chickering, quarterly payment for Bible-reader in India..... 20 00
 "Boston Branch," Mrs. Henry Johnson, Treas., (see items below).....474 13
 \$1,280 62

CONNECTICUT.

North Canaan, "Flowing Stream," per Mrs. J. R. Fuller 20 00
 South Norwalk, "Calcutta Band," per Miss E. G. Platt, for Bible-reader, and to cons. Mrs. JOHN DAVIES, Life Member 75 00
 \$95 00

NEW YORK.

Albany, Albany Branch, Mrs. Fred. Townsend, Treas., (see items below).....355 50
 Batavia, "Doremus Band," Mrs. A. G. Fisher, Pres., Mrs. H. Day, Sec'y and Treas., for "Katie Fisher" .. 50 00
 Binghamton, "Lilies of the Valley," Mrs. M. L. Barnes, for support of Miss Brittan and to cons. MORGAN L. BARNES, Mrs. H. N. LESTER, and Mrs. E. M. NOYES, Life Members.....150 00
 Erocklyn, Young Ladies' Bible Class of Ross st. Presb. ch, per Miss E. C. Shipley..... 20 00
 Mission Band of Throop ave. Presb. ch, Miss Ella Eldredge, Treas..... 20 00

"Zenana Mission Band" of St. Peter's ch, toward sup. of Miss Brittan, per W. H. Hare, Esq.....192 00
 Bethany Sunday-school, second annual payment for sup. of "Poonoo" in Calcutta, Geo. B. Walbridge, Esq., Treas..... 40 00
 "Zenana Band" of Church of the Heights, per Mrs. D. C. Enos..... 15 50
 Canandaigua, "Alice Band," proceeds of fair, for "Allie Antes," Smyrna, per Miss Kittie M. Antes100 00
 Great Neck, L. I., "Lillie Band," per Mrs. Wm. Post 28 00
 Le Roy, "North Star Band," Mrs. B. E. Stevens, Treas., for Miss North, viz: Mrs. Wm. Sheldon, Pres., 11, Mrs. S. C. Kelsey, 11, Mrs. Wm. Calvert, 10, Mrs. Smith Kellogg, 10, Mrs. E. N. Bailey, 7, Mrs. Albert Anderson, Vice-pres't, 5, Mrs. Dr. Williams, Sec'y, 5, Mrs. Dr. Bixby, 5, Mrs. Davis, 5, Mrs. McEwen, 5, Mrs. Van Duesen, 4, Mrs. M. Pratt, 4, Mrs. D. Morrison, 4, Mrs. B. E. Stevens, Treas'r. 3, Mrs. Jas. Hazleton, 2, Mrs. L. Crocker 2, Mrs. Fordham, 2, Mrs. T. Parsons, 2, Mrs. Charles Taylor, 1, Mrs. Wm. Coe, 1, Mrs. Thomas, 50c, Mrs. Wait, 50c, Mrs. L. Bishop, 3, Mrs. Clark, 1, Mrs. Stewart, 1, Mrs. Adams, 1, Miss Frank Comstock, 1, Miss Emily Allas, 1, Miss Katie Hill, 1, Mrs. Hazen, 1, Mrs. Center, 1, Mrs. C. K. Ward 1, Mrs. J. M. Robertson, 1, Mrs. D. Prentice, 1.60, Mrs. Savage, 1.50, Mrs. Osborne, 1, Mrs. J. W. Robertson, 1, Mrs. David Jackson, 1, Mrs. Archie McLachlen, 1, Mrs. J. H. Stanley, 1, Mrs. Charles Hall, 1, Miss Florence Post, 1, Miss Mary Richardson, 50c, Miss Hattie Sherrill, 1, Miss Jemima Strata, 50c, Carrie Robertson, 50c, Mrs. John Woodruff, 10, Miss Anna Parsons, 25c. "Mites," 2.20.....128 57
 New York, The "Olivet Helping-Hand," per Mrs. Morris K. Jesup 15 00
 Poughkeepsie, Poughkeepsie Branch, Mrs. Thomas Doty, Treas., for sup. of Miss Crosby.....428 43
 Sherburne, "Willing Hands," per Miss Carrie E. Pratt, for child in Calcutta, "Faith," and to constitute Mrs. JOSEFA PRATT, Life Member..... 50 00
 Syracuse, Band of 4th Presb. ch, per Mrs. R. N. Gere,—Mrs. Hines, 1, Mrs. Sherwood, 1..... 2 00
 Young Ladies' Band of 1st Presb. ch, per Mrs. P. W. Forbes, for Bible-reader in Ningpo..... 50 00
 Tarrytown, "Kardoo Bd.," Miss F. M. Chapin, Treas., of which, to cons. Mrs. G. B. WOODFORD, Newton,

N. J., L. M., 50, for Mrs. Pruyin in Japan, 79 129 00
 Washington Heights, "Little Charitas," per Mrs. G. B. Grinnell... 10 00

\$1,779 05

NEW JERSEY.

Cranford, "Gospel Messengers," for Miss Brittan..... 30 00
 Elizabeth, "Ladies' Foreign Missionary Association," Mrs. C. H. Langdon, Treas..... 51 25
 Fairton, "Fairton Union Mission Band," Mrs. M. J. Sheppard, Sup't, for Bible-reader in India, and to cons. Mrs. KATE J. TOWNSEND, L. M..... 50 00
 Hackensack, "Chase Band," per Mrs. Williams, for Miss Brittan's work, and to cons. Mrs. C. B. DURAND, L. M..... 60 00

Millstone, "Millstone Woman's Mission Band," Miss L. A. Van Devorst, Treas'r, to cons. Rev. E. T. CORWIN and Mrs. MARY E. K. CORWIN, L. M.'s, of which, for Orphanage in Japan, 300. Sub'rs. Miss L.A. Van Devorst, 41.50, Miss Anna Smith, 25.70. Mrs. B. Smith Weston, 7.30, Mrs. Messenger, Blackwell Mills, 12.10, Miss Veghte, Harmony Plains, 5.95, Miss Morrill, Roycefield, 14.60, Miss Van Doren, Bloomingdale, 18.90, Miss M. G. Sutphen, Cross Roads, 22.51, Miss M. McKissack collected 31.60, collected by a Mite Society, 23.85: whole amount for 1871, 209.01.... 325 00

Montclair, Montclair Auxiliary, per Mrs. Wm. H. Harris..... 40 00
 Newark, Newark Auxiliary, Mrs. E. D. G. Smith, Treas'r, (see items below)..... 454 52

New Brunswick, New Brunswick Auxiliary, Miss M. A. Campbell, Treas. —Proceeds of Mission Band Fair of First Presb. ch, for Miss Brittan's work, 84, and for Miss Crosby's work in Japan, 84, subscriptions to be appropriated by Mrs. Van Lennep, 161; total from New Brunswick Auxiliary, (see items below)..... 329 00

Orange Valley, "Orange Valley Miss. Band," for Miss Brittan's mission, Miss M. P. Howell, Sec. and Treas. Mrs. W. F. Stearns, Pres't, Mrs. P. M. Myers, Vice-pres't..... 556 81

\$1,896 58

PENNSYLVANIA.

Paradise, "Paradise Band," for child in Miss Haswell's school 10 00
 Philadelphia, Philadelphia branch, Miss A. M. Kennard, Treas'r—Salaries of Miss Hook and Miss Lathrop, 336, Salaries of Miss Seelye and Miss Guthrie, and other expenses, 355, Links for September and November, 102.82, Bible-read-

er at Shanghai under Mrs. Thomson, 64.90; total from Philadelphia Branch..... 858 72

\$868 72

DELAWARE.

Port Penn, "Wayside Gleaners," per Miss Sarah B. Cleaver..... 20 00

MARYLAND.

Baltimore, Baltimore Auxiliary, Mrs. A. M. Carter, Treas., (see items in Annual Report)..... \$854 85

OHIO.

Columbus, Columbus Branch, Miss Kate Gardiner, Treas., (see items in Annual Report)..... 416 00

ILLINOIS.

Chicago, Chicago Branch, Mrs. O. F. Avery, Sec. and Treas., (see items below)..... 191 42
 Griggsville, Griggsville Auxiliary, Mrs. L. McWilliams, Sec., to cons. Mrs. S. L. BARNARD, Life Member..... 50 00

\$241 42

Total from Aux's. & Miss. Bands... 7,457 99

Other Contributions.

MASSACHUSETTS.

Northampton, Miss M. C. Dickinson, Coll'r..... 4 25
 Taunton, S. Hopkins Emery, viz: Miss Anne D. Reed, 5, Mrs. Julia R. Emery, 4, Mrs. Emily P. Salisbury, Providence, R. I., 3, Mrs. S. K. Day, Providence, R. I., 4..... 16 00

\$20 25

RHODE ISLAND.

Providence, Mr. J. C. Stockbridge, for Kardoo..... 4 50

CONNECTICUT,

Fairfield, Mrs. J. Le Roy, for Kardoo. 2 25

NEW YORK.

Brooklyn, Contents of Family Mite Box, per Mrs. M. M. Smith..... 7 50
 Through Mrs. Van Lennep, for B. R. in Thyatira, (at Brooklyn meeting)..... 10 00
 Mrs. Eli Merrill, for general purposes, 50, for Japan Home, 50.... 100 00
 Mrs. R. L. Wyckoff, Coll'r, viz: Mrs. H. B. Keen, 3, Mrs. Alfred Greenleaf, 2, Mrs. H. Treadwell, 3, Mrs. H. Taney, 1, Mrs. Clark, 1, Mrs. A. W. Wilder, 2, Mrs. Wm. Howard, 3, Mrs. S. S. Beard, 2, Mrs. Ira Beard, 1, Mrs. D. Bacon, 1, Mrs. Spellman, 1, Mrs. R. L.

Wyckoff, 5, Miss Eliza Van Sinden, 5, One Share for Home in Japan.....	30 00
Clifton Springs, Mrs. Prince, 8, Mrs. James of Albany, 8—both for "Fanny Hughes." Calcutta.....	16 00
Ithaca, Ladies of Ithaca, per Mrs. Jane L. Hardy, for support of Miss Ward.....	539 00
New York, Mrs. T. H. Maghee.....	20 00
Miss J. Abeel, Coll'r: from Mr. A. H. Muller, for China, 5, Miss Mary H. Drake, to cons. Mrs. JOSEPH A. WRIGHT, L. M., 50.....	55 00
Mrs. M. N. Slocum.....	5 00
Mrs. Hicks for "Kaminee Seal," per Mrs. Daniel Parish.....	50 00
Mrs. E. J. Connor, Coll'r.....	11 00
Mrs. Loring Andrews, Sub'r.....	20 00
Mrs. Bunker.....	10 00
Mrs. Wm. Ransom, Coll'r.....	31 00
Mrs. T. C. Doremus, Sub'r.....	25 00
Mrs. S. Cutter, Coll'r, to complete life membership, and of which, 80 for Japan.....	34 00
Miss J. Abeel, donation.....	10 00
"A. A. Morss, Sub'r.....	50 00
Sales of Kardoo, per Mrs. T. C. Doremus.....	12 62
Mrs. Winthrop S. Gilman, Sub'r.....	50 00
Mrs. Wm. Henry Wells, Coll'r, viz: Mrs. Chas. E. Whithead, 5.50, Mrs. Ashbel N. Barney, 5.50, Mrs. Andrew Wessons, 5.50, Miss Charlotte N. Parker, 5, Mrs. Wm. Henry Wells, 5.50.....	27 00
Mrs. Wm. E. Churchill, 10, also, per Mrs. Churchill—Mrs. Chas. C. Darling 3, Mrs. Luther C. Clark, 5.....	18 00
Misses Halsted, Subscribers.....	20 00
Plattsburgh, Mrs. Moss K. Platt, for Mrs. Prun's work in Japan, 20, Mrs. Andrew Williams, 5, Mrs. Hiram Walworth, 2, Sales of Kardoo, 1.50, Other collections, 1.50.....	30 00
Rochester, E. Darrow, Esq., for Kardoo.....	3 00
	<u>\$1,184 12</u>

NEW JERSEY.	
Princeton, Class of '74, (Sophomore) Princeton College, per J. P. Egbert, Esq., for books for native women of Calcutta.....	88 00
Stellton, Mrs. J. D. Stelle.....	5 00
	<u>\$43 00</u>

PENNSYLVANIA.	
Philadelphia, Miss A. A. Bulkley, for freight on box to Calcutta.....	1 60

OHIO.]	
Cincinnati, Miss M. E. Gamble, for Kardoo.....	50

MICHIGAN.	
Jonesville, Mrs. E. O. Grosvenor, Collector.....	10 00

ILLINOIS.	
Rockford, W. Lathrop, Esq., Remittance for Miss Martha Lathrop, Calcutta.....	500 00
Springfield, "Anonymous".....	60 00
	<u>\$560 00</u>

Subscriptions for "Missionary Link,"	
Miss McKissack, Millstone, N. J., 6.50, Miss Sutton, Piscataway, N. J., 5.50, Miss Dyer, 2, Mrs. Ransom, 2, Miss Halsted, 2, Mrs. David Brown, Princeton, N. J., 5, smaller subscriptions, 23.95.....	46 45

Total, other contributions.....	\$1,872 67
Total, from Auxiliaries and Mission Bands.....	\$7,487 99
Total, from Oct. 1st, to Dec. 1st....	\$9,360 66
All amounts received before December 31, will be acknowledged in the Annual Report.	

RECEIPTS of the BOSTON BRANCH of the Woman's Union Miss. Soc.

Nov. 25th, Mrs. Baury, 1.00, A Friend, 2.00, Mrs. Wm. B. Spooner, 2.00, Mrs. D. Clark, 1.00, Mrs. Alfred Butler, 1.00, A Friend, 1.00, Mrs. John D. Bryant, 2.00, Mrs. John Bryant, 2.50, for Link, 50, Mrs. Philip Greely, 1.00, for Link, 50, Mrs. H. M. Temple, 1.00.....	15 50
Nov. 25th, Miss M. W. Reynold's collections, annual Subscribers, Miss Bell, 10.00, Miss Choate, 10.00, Mrs. Ed. Codman, 5.00, Mrs. Dr. Lewis, 2.00, Mrs. Calvin W. Page, 1.....	28 00
Nov. 25th, Received from Mrs. A. H. Chapman, Treasurer pro tem of the Beach St. Auxiliary, for the support of Miss Wilson.....	464 01

Less expenses of the Annual Meeting.....	
Paid Rev. Dr. Butler.....	20 00
" Sexton of Freeman Place Chapel.....	2 00
" Advertising Meeting.....	2 50
" Postage Stamps.....	1 00
Nov. 27th, paid, Carter and Pettee's bill for circulars, envelopes and stamps.....	7 88
	<u>\$33 38</u>
	\$474 18

Subscribers to the Missionary Fund of the Beach St. Church, Boston, Ms.	
Mrs. Ruel Baker to make Master JAMES B. DUNN a Life Member	80 00
Mrs. Lydia Dunn to make Mr. THOMAS CASWELL a L. M.	50 00
Mrs. Maria Bishop to make Mr. REUBEN CROOKE a L. M.	50 00
Mrs. SALLY PERRY to make herself a Life Member	50 00
Mrs. Augusta H. Chapman to make Mrs. LOUISA SMITH a L. M.	50 00
Mrs. Mary A. Simpson, 10.00, Mrs. Mary A. Irving, 7, Mrs. Emma Ross, 3, Mrs. Andrew Munroe, 3, Mrs. Grace Traill, 2, Mrs. John Young, 2, Mrs. David Crow, 5, Miss Caroline Billings, 1, Miss Elizabeth Traill, 1, Mrs. Robert Emerson, 70 cts., Mrs. Lillian Walker, 1, Mrs. George Sheach, 1, Mrs. Martha King, 1, Miss Jessie Sutherland, 3, Miss Elizabeth Corbett, 3, Miss Lily B. Sutherland, 1, Miss Etta Campbell, 1, Miss Lizzie Ward, 1,	

Miss Lucy Whiting, 25, Miss Jane Munroe, 10, Mrs. Louisa Smith, 1, Mrs. William Stewart, 5, Mrs. Stephen Smith, 1, Miss Lizzie Walker, 3, Miss M. Manogley, 1, A Friend, 1, Miss Maggie Fraser, 1, Received also from friends, names unknown, 53.51, Miss Kate Dunbar, 1, Miss Annie McDonald, 1, Miss Marian Fraser, 1, Miss Ann Quinn, 1, Miss Flora Campbell, 2.50 Mrs. Herriot, 1, Miss Maggie Murray, 2, Miss Jane Adair, 1, Miss Mary A. Mathieson, 5, Miss Jessie McKay, 1, Miss Martha Waller, 3, Miss Jennie Moore, 1, Miss B. Gray, 2, Miss Jane Fraser, 2, Miss Sarah McDonald, 1, Miss Jessie B. McKensie, 1, Mrs. C. P. Searles, 1, Miss McConachie, 1, Miss Grace Traill, 1, Mrs. Jos. S. Hobbs, 5, Mrs. Miller, 1,.....	184 01
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\$464 01

Treasurer's Report of the ALBANY BRANCH, for Oct. and Nov., 1871.

Mrs. Frederick Townsend; being her annual subscription.....	20 00
The Infant Department of the 1st Presb. ch., Greenbush, by Mrs. Chas. Fenton, Coll'r.....	12 00
Mrs. Joel Rathbone; being her annual subscription for the sup. of a Bible-reader.....	100 00
The "Persis Mission Band" of the Emanuel Baptist ch. for the year 1871, by Miss S. Fearey, Coll'r ...	13 50
Six Mission Bands in the 1st Presb. ch. Sunday-school, by Mr. C. S.	

Jenkins, Supt'.....	140 00
Mrs. A. Van Santvoord, for the Mission Band "Lillie," In Memoriam.....	20 00
The "Halley Mission Band" of the 3d Presb. ch. by Miss Webster, Coll'r	80 00
Miss Webster, for "Links".....	50
Mrs. B. R. Spellman, for "Links".....	50
Ladies of the Calvary Baptist ch. by Miss Julia Griffith, Coll'r.....	19 00

\$355 50

SARAH R. TOWNSEND, *Treas.*

RECEIPTS of NEWARK AUX. Soc., from Sept. 4th to Nov. 11th, 1871.

Mrs Samuel Baldwin, Coll., Mrs. Samuel Baldwin 10, Mrs. C. S. Crosby, 5, Miss M. J. Crosby, 5, to complete Life Membership of Mrs BALDWIN	20 00
Mrs. Theodore H. Smith, coll, Mrs. Aaron Coe, 5, Mrs. J. C. Johnson, 5, Mrs. J. E. Goll, 2, Mrs. Thomas Porter, 2, Mrs. Samuel Halsey, 2, Miss Mary E. Pinneo, 2, Mrs. Charles Joy, 1, Mrs. Crater, 1, Mrs. E. F. Dorrance, 1, Miss Laura B. Smith, 1, Miss Emma Peters, 1, Miss Lottie Hutchings, 1, Miss C. Lathrop, 1, Mrs. Theodore H. Smith, 1, Miss Fannie H. Hutchings, 1, Four subscribers for "Links," and two for "Kardoo," 3.50, Mrs. C. G. Rockwood, 1,.....	31 50
Miss S. H. Frelinghuysen, collector for North Reformed Church.	
Mrs. G. Abeel, 1, Miss C. Abeel, 1, Mrs. R. F. Ballantine, 10, Miss Polhemus, 2, Miss E. Polhemus, 1, Mrs. N. J. Demanest, 2, Mrs. W. H. Cleveland, 1, Mrs. E. D. G. Smith, 1, Mrs. Polhemus, 2, Mrs. Frelinghuysen, 5, Miss S. H. Frelinghuysen, 2,.....	23 00
By Miss Sarah Wallace, Coll., Mrs. Richard L. Allen, to make Miss	

MARY ISABELLA ALLEN a L. M. of Woman's Union Miss. Soc. 50, Mrs. Edward Pennington, 1, Miss Riggs, 1, Mrs. Trimble, 1, Mrs. Whitehead, 27, Mrs. A. L. Dennis, 1, Miss Strong, 1, Miss Shute, 1, Mrs. Tucker, 1, Miss Jones, 2, Miss Julia Nichols, 1, Mrs. Porter, 1, Miss Thompson, 3, other sources, 3, A class of little boys, 10,.....	104 00
Mrs. Terah Benedict, Collector in Park Church:— Mrs. Richard Hall, 1, Mrs. Theodore McNair 1, Mrs. Edwin Van Antwerp, 2, Mrs. Low, 1, Mrs. Henry Rowland, 1, Miss Mary Rowland, 1, Miss Francis Rowland, 1, Mrs. Francis Brown 1, Mrs. Oba Woodruff, 1, Mrs. David Meeker, 1, Mrs. Philip Scudder, 1, Mrs. Alexander Thompson, 1, Mrs. Terah Benedict, 2, Mrs. William Burnet, 1, Mrs. Lewis Grover, 1, Mrs. Lucretia Plume, 1, Mrs. Chs. Campbell, 1, Mrs. Dr. Reed, 1, Mrs. Dr. Higbie, 1, Mrs. William Al-ling, 2, Mrs. T. P. Howell, 5, Miss M. R. Pierson, 1, Miss H. C. Pierson, 1, Miss H. C. Thorp, 1.....	31 00
Miss E. D. McIvaine, Collector, Infant School of the High St. Presbyterian	

Church.....	11 36
Helen Simonton.....	53
Sarah Hayes, Plainfield, N. J.....	28
Mrs. Dr. Hayes, ".....	1 00
Miss Jennie Cattell, Merchantville, N. J.....	2 00
Mrs. Burr Porter, Boston.....	10 00
Miss Dowden, Newark.....	1 00
Miss Mary Brown.....	1 00

\$27 17

Mrs. Morgan L. Smith, coll.—Mrs. Andrew Johnson, 5, Mrs. Christina Hedges, 5, Mrs. Thomas P. Peddie, 5, Mrs. Morgan L. Smith, 5, Mrs. James Boylan, 3, Miss Lizzie Boylan, 2, Mrs. Watson Hedenburg 2, Mrs. A. M. Reynolds, 2, Miss Emma P. Smith, 2, Mrs. Emma Adams, 1, Mrs. A. Van Arsdale, 1, Mrs. J. A. Miller, 1, Mrs. Young, 1, Miss Eliza P. Stoddard, 1, Mrs. Titus, 50cts, Mrs. Josiah de Witt, 5	41 50
Miss Hattie E. Thayer, collector for 1st Pres. Church:	

Miss R. McIlvaine, 1, Mrs. Benjamin Stites, 5, Mrs. Donaldson, 1, Mrs. M. Dennis, 2, Mrs. Pierson, 2, Mrs. C. S. Osborne, 1, Miss Hall, 1, Mrs. Lafon, 2, Mrs. Alfred, 1, Mrs. Moses Field, 2, Miss Parkhurst, 1, Mrs. Caleb Titsworth, 1, Mrs. Charles Macknet, 1, Mrs. Meyer, 1, Self, 2, Mrs. Dr. Isaac Nichols, 2, Mrs. William Rankin, 2.....	23 00
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Mrs. W. H. Woodruff, collector:	
Mrs. Few Smith, 2, Mrs. Harrison, 1, Mrs. J. Ward, 1, Mrs. C. S. Ward, 1, Mrs. M. A. Ward, 1, Mrs. Howell, 2, Mrs. Miller, 2, Mrs. Agens, 2, Mrs. D. W. Crane, 2, Miss Williams, 2, Mrs. Morris, 1, Mrs. J. Reeve Sayre, 1, Mrs. Shore, 50c., Mrs. P. S. Prudens, 1, Mrs. C. S. Graham, 2, Mrs. Daniel Burnett, 1, Mrs. C. G. Harrison, 1, Mrs. Eliza J. Craig, 1, Mrs. Brogan, 2, Mrs. C. Sayre, 1, Miss Mary E. Conly, 1, Mrs. Nuttman, 2, Mrs. J. Searing, 1, Mrs. Holloway, 50c., Mrs. Moore, 2, Miss Lavinia Baldwin, 1, Mrs. Lombard, 50c., Mrs. Chrome, 1, Mrs. Wm. Robb, 2, Mrs. Ganigues 50c., Mrs. Aaron Ward, 1.....	40 00

Miss S. R. Tillon, collector of the 3d Presbyterian Church:	
Miss H. Burnet, 1, Miss T. Burnet, 1, Mrs. D. Price, 2, Mrs. H. Alling, 1, Mrs. S. Congar, 1, Mrs. J. Lee, 1, Mrs. M. B. Miles, 1, Mrs. I. Alling, 1, Mrs. W. Carter, 1, Mrs. Sedgewick, 2, Mrs. Blossom, 1, Mrs. Calam, 1, Mrs. M. Price, 1, Mrs. Campfield, 1, Mrs. S. S. Battin, 1, Mrs. Davis, 1, Mrs. Fowler, 1, Mrs. Lathrop, 1, Mrs. N. N. Halsted, 1, Mrs. C. Haines, 10, Mrs. Sabine, 1, for Kardoo, 75c.....	32 75

By Mrs. Dorrance:	
Zenana Mission of Calvary Church, toward support of a little girl.....	8 00
By Mrs. Theodore H. Smith, Manager,	

D. W. Poor Mission Band of High st. Pres. Church:	
Miss Christine collected, 7.50, Miss C. Coe, 4.25, Miss Kitty Eva Dod, 1.25, Miss Annie Grover, 2.50, Mrs. James Coe, 2.50, Mrs. Theodore H. Smith, 3.85.....	21 85

By Mrs. W. A. Hammer, Trinity Church:	
Mrs. Wm. Whitehead, 5, Mrs. Albert Baldwin 2, Mrs. H. W. Duryee, 2, Mrs. Oscar Baldwin, 1, Mrs. A. Campbell, 1.50, Miss Spear, 1, A Friend of Missions, 1, Mrs. W. A. Hammer, 1, A Friend, 50c., Mrs. Shipman, 1, Mrs. Strong, 1, Mrs. Brintzinghoffer, 1, Mrs. E. N. Miller, 1, Miss E. Johnson, 1.....	20 00
By Miss Avery, Woodside.....	20 00
By sale of "Kardoo".....	75

Total, \$454 52

MRS. DR. E. D. G. SMITH, Treas.

NEW BRUNSWICK AUXILIARY.

NAMES OF SUBSCRIBERS.

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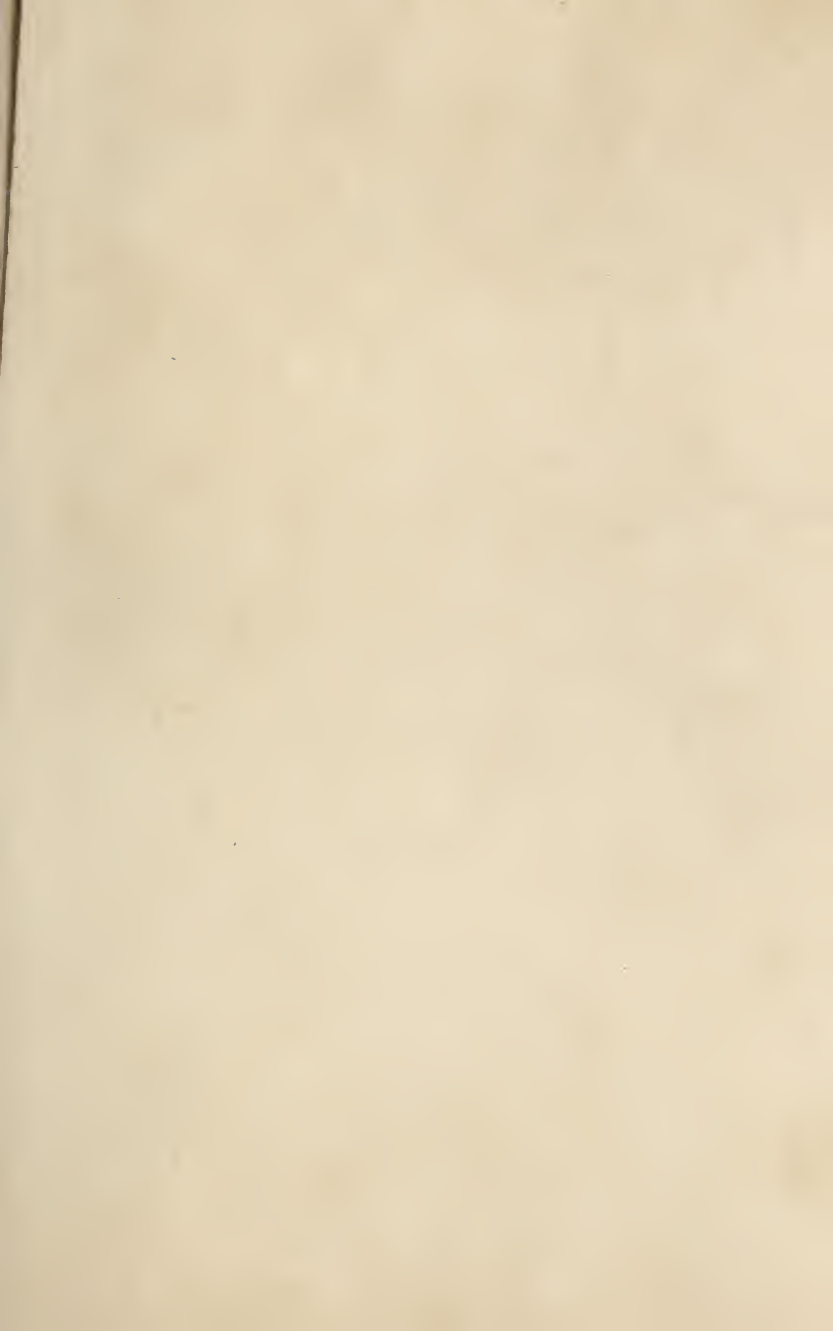
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